Registered No. 108 of 1877.

The Bombay Guardian.

VOL. XXIII.—New Series.—No. 36. SATURDAY, NOVEMBER 3, 1877.

Rs. 6 per annum; with Indian Postage Rs. 7-10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Mrs. Wells, widow of the lamented missionary of that name who died lately at Surat, left with her children for Europe on Friday of last week.

—Last Monday we received the following note from a brother missionary:

"You will rejoice to hear that we had a glorious manifestation of the presence and power of God at Fearn Lane Hall last night. Nine sailors were forward for prayers, and each professed to give himself to Christ, and some of them, with beaming faces, testified that He had come into their souls. It would have done your heart good to have heard them. I have not seen such a marked display of the power of the Saviour, during the whole year, and our faithful sisters have great cause to rejoice that God is thus honouring and blessing their persistent and loving labours at the Sailors' Home. All these men have been led to the Saviour entirely through their agency."

—It is said that the satellites of Mars were not discovered sooner for the very good reason that it is only of late years that telescopes sufficiently powerful to descry such small bodies at that distance, have been constructed With reference to the prophetic conjecture in Galliver, it is such as would have naturally occurred to any one reflecting on the fact that the earth is the first planet with a satellite, the interior planets having none; Jupiter has four and Saturn eight; and between the Earth and Jupiter there is Mars as large as the Earth. Mars being so much further from the sun than the earth, it would need two moons to compensate it for the diminished light.

—The Bishop of Cashel says that the good that has come out of the disestablishment of the Irish Church, more than counterbalances the evil. So that on the whole, the disestablishment should be regarded as a good. A few years ago, the good Bishop would probably have regarded as an enemy of the Church one that would have said this. Will this testimony be without fruit in England? Two advantageous results are specified by the Bishop: one, the annual synodical gathering for consideration of the affairs of the Church; and the other, the impulse given to free will offerings for the Church's support This latter result would be still more marked, if the Church-barque, when cast adrift, had not been so abundantly provisioned for coming days The worst arrangement for the Church is that in which Christians are relieved of the burden of sustaining the work of the Church.

—A letter from Dr. Duff, occasioned by the installation of a marble bust of himself in the Free Ch. Institution, Calcutta, has been published. He says he has been kept very low by a succession of severe illnesses, and has just returned from some German Sanitarium worse than before. He says:

"It is true that I did, and do, most fervently long for the intellectual and moral, the social and domestic elevation of the people of India; and, that in my own humble way, I did, and do still labour incessantly towards the realising of so blessed a consummation. I have lived in the assured faith and shall die in the assured faith, that, ultimately, sooner or later, it shall, under the overrulings of a gracious Providence, be gloriously realised."

—Men have no objection to religion provided they may be allowed to make it for themselves. So a disaffected people would have no objection to laws, if they were permitted to make the laws themselves. What they object to is to be subjected to the laws of the ruling power. This thought comes into our mind in reading a report of one o Baboo Pratap Chunder's Lectures, entitled "The Tendencies of the Times." He truthfully affirms that there is but one power to renovate society, and that is religion. We cordially agree with him, though we differ widely from him as to what is religion. God's word to man, brought home by God's Spirit, this is religion, and this is that which will save society when society submits to it. But by religion the Baboo understands what? Well, he refers us to Sánkya Mooni as an example of what religion can do, because of the moral discipline enforced first upon himself and then upon his disciples. Can the Baboo point to any reformation of Society effected by the founder of Boodhism or his followers? Look at the countries where Boodhism has had most sway, at Burmah and China for instance, and see what the state of society is there. In every country men *know* better than they *do*; beside the knowledge of the right way they need a motive power adequate to make them walk therein. Asceticism will not rectify society; it rather turns its back on society. Eclecticism will not save society; neither will intuition. What is wanted is "the wisdom that cometh down from above, from the Father of lights, which is first pure, then peaceable, gentle and easy to be entreated, without partiality and without hypocrisy, full of mercy and good fruits," incarnate in the person of Christ and embodied in his Gospel. We know of nothing else that will overcome the selfishness that causes the warring interests of men, and blocks the way of reformation. Yet men are willing to listen to any thing called religion rather than this, and this because of the unwillingness of self to vacate its throne. The same audience that are quite content to hear from Baboo Pratap Chunder that without religion there can be no social reformation, are utterly unwilling to hear this very statement when made by Baboo Kalee Chunder Bannerji.

—We have a note from the Rev. W. Hasenwandel, Betigherry. He says:

"The crop will ripen in a few weeks and put an end to this fearful famine. The crop in the black soil will be a good one; the cotton fields could not be better; but that in the red soil was some of it planted too late. The import of grain is hindered by the heavy rains, spoiling the roads. Grain is still sold at famine prices, three seers of Jowaree for a rupee: in six or eight weeks we may hope to see it, 15 seers for a rupee. People are still dying from the effects of long privation. Orphan children and women with children go from house to house crying for food. The children tell us that their parents are dead, or have abandoned them; and the women say the same of their husbands. One mother begged us to take her child and when we declined to do so, she went and secretly threw the child in our well where it was drowned. Some have left their dying children at our bungalows and gone away. Yesterday I went to a village of 600 inhabitants, to distribute grain to the poor, the money for which I had received from the kind Committee of the Anna Famine Relief Fund. At the first house I saw a girl *eating grass*. I found in this village 122 adults, starving, with their children."

We regret to hear that Mr. Hasenwandel's health has failed and he expects shortly to leave for Europe. From other parts of S. India the accounts received show that there is still a fearful mortality taking place in the famine districts There is little reason to hope that the loss of life in consequence of the famine, will be within a million.

—We are indebted to a friend for an account of a children's Tea-Meeting at Egutpoora. It appears to have been a decided success. Those who were concerned evidently spared no pains to make the place attractive and the occasion pleasant and profitable, It was in connection with the M. E. church, and Messrs. Pearcey and L. and T. Catley made the after-tea addresses. One of the objects announced was to open a Day-school.

—A Famine Relief officer has thought fit to favour the public with the following pen-sketch:

"On the edge of a lake stood a stone temple, the relic of a bygone superstition, with its shafts and columns sculptured with gods and goddesses, and here at the foot of the steps lay three ghastly human shapes,—a man, woman, and child stone dead, with their shrivelled limbs, sunken eyes, and protruding ribs telling of the sufferings they had undergone, before death had given them a happy release from pain. Here they had come, probably from a distance, to beg for aid from their gods when all earthly help had failed them—sublime but unavailing faith—glorious but childishly simple belief! And the rigid hand of the man still clutched a paper in which was wrapped some red lead with which he had probably intended to touch up his deity as a propitiatory prelude to his prayers. What a ghastly mockery of religion it seemed! There was the hideous image to which the sculptor had given a stony stare, and a sickly grin daubed over with red, and there at its feet three dusky human corpses, three grinning skulls, a whole family now a festering mass of putrefaction, already the prey of the earthworm; the vulture, and all Death's ghastly crew.

And there is a good deal more that tends to convey the impression that the officer is somewhat kinder and wiser than the actual Ruler of all. To the above picture we would add a series of pictures representing the man and woman as year by year rendering thanks to this hideous idol for the bounties of providence, and for preservation from innumerable dangers and evils, during all the days of their lives; ascribing the honour of all to the wretched caricature of deity represented by the idol; and sedulously teaching their little one to worship it.

—Professor Tyndall delivered an inaugural address at Birmingham, as president of a local institute, and no one need be surprised if it had some affinity with an infidel lecture. Toward the close he said:

"Does the song of the herald angels, "Glory to God in the highest, and on earth peace and good will towards men," express the exaltation and the yearning of a human soul? or does it describe an optical and acoustical fact, a visible host, an audible song? If the former, the exaltation and the yearning are man's imperishable possession, a ferment long confined to individuals but which may by-and-bye become the leaven of the race. If the latter, then belief in the entire transaction is wrecked by non-fulfilment. Look to the East, at the present moment, as a comment on the promise of peace on earth and good will towards men. That promise is a dream dissolved by the experience of eighteen centuries."

"Peace and good-will toward men" are words that very happily describe what is offered man in the Gospel When man gets through with his Tyndallism and Huxleyism and the various other forms of earth-confidence, and receives what God offers him, then will he experience the blessing announced by the angels. The peace and good-will from the throne of God come to all who exercise a genuine trust in the Redeemer. Man believes in coercion, but God does not.

—We lately spoke of the religion of the Khojas as a singular amalgamation of Hinduism with Mahomedism. Two rich Khoja families have, it appears, just been excommunicated because they, in marrying some of their children, refused to follow the objectionable practices usually observed. H. H. Aga Khan has issued a proclamation forbidding all other Khojas from associating with them in any way. It is said that five Khoja gentlemen of good standing have joined the new standard.

—The London correspondent of the *Times of India* is delighted with a paper of Canon Farrar's at the Croydon Church Congress, because, he says, "it hits pretty hard those old enemies of mine, the religions newspapers." One does not readily see why the secular press should have the monopoly of all goodness, or what there is necessarily demoralizing in the editing of papers that recognize the importance of religion. Canon Farrar's philippic may be well deserved, for all we know, as we see but few "Church" papers, and a baptism of charity would hardly come amiss any where in this world. But we doubt if the eloquent Canon was intending by what he said to minister any particular gratification to non-religious journalists. Here is an extract from Canon Farrar's remarks:

"A clergyman, accustomed to preach in a black gown, happens to preach in a white one, and lo! the columns of a religious newspaper—as though the thing were of the slightest atom of importance—are filled for weeks with angry controversy at the very moment when our leading reviews are debating with sad and serious eloquence whether there be any life beyond the grave. These be your Christian champions! These be the things which in the nineteenth century are thought worthy of the notice of the Church of Christ! The very sacrament of love and unity, of which a Wesley and a Keble sing with equal gladness, is made a wrangling ground of savage and opposing ignorances. We must remind ourselves as a body, of the positive duty of mutual charity, the downright sinfulness and wickedness of fostering dissension. Whichever may be the right interpretation of a rubric, whether 'Shibboleth' or 'Sibboleth' be the true pronunciation of a watchword, hatred at any rate is the worst of heresies, and charity the best fruit of creeds. He who has this; he who herein comes nearest to the Great Example; he whose life is the truest illustration of faith, working by love, him will God love, and Christ will own, though all the schisms, and all the 'religious newspapers' abuse him as a heretic; and that whether he call himself priest or minister; whether he talk of altar or table; whether his ritual be gorgeous as the service of the Temple or bare as the worship of the catacomb; whether his robes be rich as the ephod of Aaron or worn as the gaberdine of Paul."

This is very good. Yet is it not just possible that uncharitableness may be imputed where there is no lack of charity? and would not such imputation be uncharitable? Did not the Ritualism of the present day begin in such a little thing as the Canon specifies? has not its progress throughout been marked by little steps? How came the clergyman to "happen" to preach in a gown that he had never worn before? And knowing it would grieve many of his brethren, to whom it would seem a sign of adhesion to a party that is trying to split the church in two, why should he do it? It cannot be that he regards it as a very little thing. A white or a red rose is a little thing, but it once showed whether a man was loyal to the throne or not.

—It now seems likely that the Russians will before many days establish their authority in Armenia.

—The Annual Meeting of the Am. Marathi Mission has just taken place in Ahmednuggur. Many of the Native Christian families were not able to come up this year, on account of the prevailing distress; but we understand that the meetings were impressive and interesting. Some visitors from Bombay and Poona were present. Many will be glad to learn that the Rev. Messrs. Hazen and Bissell are expected back from America soon.

Bangalore Letter.

Positively the evidence is that the work of the Lord is progressing here. Omitting some intended services because the visit of Rev. Mr. Pym had not been completed, we had pleasure in taking part with large meetings in the Assembly Rooms for morning prayer. The exercise consisted of an address and prayer by the Evangelist, prayers by five others, and three or four hymns. The preaching in various churches and in barracks and halls continued from Sabbath A. M., (the 14th) to Friday P. M. We were in the public meeting one evening, at St. Mark's. After the sound behind the door, the procession came in, from the least to the greatest. The service was conducted by chaplain and choir of boys and soldiers. The audience looked on. The service was mainly choral, in high, fierce energy of sound, in sternest intoning, which made one near at hand ready for the prayer, "Good Lord, deliver us." When the "I believe" was begun, the eastern position was taken by the performers, except by Mr. Pym, who evidently saw no necessity of turning to his left, and thus endorsing Ritualism. As he looked straight forward, with line of vision ninety degrees different from that of his associates, Milton's Abdiel came before us, and we thought that he was,

> Unmoved,
> Unshaken, unseduced, unterrified;
> His loyalty he kept, his love, his zeal.
> Nor number, nor example with him wrought
> To swerve from truth, or change his constant mind
> Though single."—

A gate is not much of a thing, yet if it is a flood gate it is something. Position is not much of a thing. But if it is a sign of adhesion to a theory of altar and sacrifice it is a surrender of that of which Bishop Latimer said, "Stand from the altar you sacrileging (I should have said you sacrificing priests); for you have no authority in God's book to offer up our Redeemer, neither will he any more come into the hands of sacrificing priests, for the good cheer you made him he was among your sworn generation. Thus have I answered your conclusions, as I will stand unto with God's help to the fire." And he did. Query;—why did a bishop then need to so stand against papistical theory, transubstantiation, and bishops be quiet now—not going to the stake against it—not wagging a pen or a tongue against the doctrine which will swell the population of perdition! "The fathers, where are they?"

After enduring this entertainment, Mr. Pym mounted the pulpit, and preached a gospel of regeneration on the text, "But ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy."—No allusion was made to an after meeting in such an atmosphere. It was in another church permitted that any one wishing to speak with the evangelist could go into the vestry. The usher did not seem to be in harmony with this for though one soul did approach, the door keeper hurried him away saying that he'd better not trouble the gentleman. The after meetings in rooms favorable to them have been successful. Rev. Mr. English was the cooperating chaplain. This series of meetings in Bangalore has left a fragrance as of heaven. Disciples have been cheered. Souls have sought Jesus. Powerful sermons have been stimulating.—

The Evangelist went thence to the Hills, and is tomorrow (28th) to be at Trichinopoly. The fellowship band leader at Sooramungalum writes yesterday that the Railway Chaplain brought Mr. Pym to that place, and one evening was very profitable. Bro. James says, "Mr. P. is a glorious man. He much enjoyed himself here."—

Friday evening the 19th, beside sermon in Richmond Town, we had the Quarterly conference. Both parts of the circuit desire the return of pastors Shaw and Newlon. Souls have been saved of late. Opportunities for usefulness are opening more widely. The financial work in Richmond Town for the last four months (July—October) is Rs. 1563. Rs. 700 of this were the gift of one man toward a parsonage, half paying for the building. At St. John's Hill, the income for six months has been Rs. 353. Besides this latter amount, friends have purchased a circuit carriage and pony for Rs. 300. The two churches are centers of strong influence in congregations, Sunday schools and Total Abstinence Societies.

C. P. H.

The surest mark of true piety is to fill up the duties of our own station with the utmost fidelity. The soul devoted to God finds no oppressive burden in the opening of the present moment, which shows the order of His providence, and brings with it, to the soul resigned, both light and power either to ask or suffer.—(Mrs. Fletcher).

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SATURDAY, NOVEMBER 3, 1877.

WHO SHALL SEPARATE.

We have received copies of a tract or pamphlet entitled Paul's Testimony, (printed at Madras) being "a short report" of a sermon preached by Pastor G F. Kramer, in Delaware, U S. This sermon led to a controversy, and this led to Mr. Kramer's withdrawal from the M. E. Church. Paul's words in 2 Tim iv. 8. ("There is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at this day") give occasion to the following remarks:

When is this crown to be given? 'At that day.' —the day of the resurrection, the day of the appearing of Jesus Christ. 'The Lord, the righteous Judge, shall give me [not at death, but] *at that day*.' Jesus Christ said to his disciples, 'Whither I go ye cannot come.' Those who say they die and go to heaven contradict Jesus Christ. They 'make him a liar;' for he says, 'Whither I go ye cannot come;' but 'I will *come again*, and receive you unto myself; that where I am, there ye may be also.' It is absurd of any person to come for an express purpose, which purpose could be effected without his coming. Jesus says he will 'come again' for the express purpose of having us with him. If we could go to him at death, his word would have no meaning. Immediately after saying, 'Whither I go ye cannot come,' he says, 'I will come again, and receive you unto myself; that where I am, there ye may be also.'

As Mr. Kramer is of opinion that all who speak of dying believers as going to be with Christ, are guilty of making Christ a liar, it is not surprising that he should have withdrawn from the company and communion of such. We fear however that he has leaped to the conclusion expressed, without sufficient consideration of the matter. The words "Whither I go ye cannot come" were addressed not to the disciples, but to unbelieving Jews: "I go my way, and ye shall seek me and shall die in your sins; whither I go, ye cannot come." It was because they were to die in their sins, that they could not come. To the believers Christ says, "Whither I go ye know and the way ye know," and explains that he himself is the way. His prayer is: "Father, I will that they also whom thou hast given me be with me where I am." He says, "Because I live, ye shall live also." But Mr. Kramer says that Christ must first come again and receive his disciples unto himself; and that this coming again is still future; and accordingly, Thomas, John, Peter, Paul and the rest of the beloved ones of that day are rotting in their graves for 2000 years. Christ went away from them saying. "It is expedient for you that I go, that I may prepare a place for you;" but why such haste if they were to be sleeping the sleep of death for 2000 years? Christ says: "A little while and ye shall see me." To reconcile them to the departure he said, "It is (only) for a little while; ye now have sorrow, but I will see you again and your heart shall rejoice, and your joy no man taketh from you." "*In that day*," that is, in the day of his return, "Whatsoever ye shall ask of the Father in my name, he will give it you." This certainly does not refer to a day yet in the future. That same evening Jesus said to them, If a man love me, he will keep my words; and my Father will love him, and *we will come* unto him and make our abode with him. Surely our Lord did not intend to disguise an absence of 2000 years in the words 'a little while.' Christ says, "He that liveth and believeth on me shall never die." When Stephen was about to die he saw the heavens opened and the Son of Man standing on the right hand of God, and with his expiring breath he cried out, Lord Jesus, receive my spirit. Was he guilty of the great sin of making the Lord a liar, by leading his auditors to believe that Christ would receive him then? It would have been a great comfort to his enemies, if they could have entertained the idea that their stones were killing him, body and spirit, for 2000 years. For our part, we do not believe that Stephen made the Lord

ASSEMBLY OF GOD CHURCH ARCHIVAL
Digitized by Christian Literature Crusade
Government of Maharashtra
on 28 February, 2020

a liar; or that the inspired author of the Hebrews made him a liar when he said, We are come unto Mount Sion, and unto the heavenly Jerusalem, and to an innumerable company of angels—and to the spirits of just men made perfect. We do not believe that Paul made Jesus a liar when he said, To depart and be with Christ is far better. It was not the rottenness of the grave (where there is "no work, nor device, nor knowledge, nor wisdom") that had any attraction for the apostle. The strait betwixt two was not betwixt living for Christ and rotting in the grave. For him to live was Christ; Christ was life to him; and what could separate him from the love of Christ? Could tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? The sword might cut off his head; could it separate him for 2000 years from the love of Christ? Nay, in all these things, we are *more than conquerors*. It is not that death is to conquer us for 2000 years and then at Christ's coming there will be a victory for us; but come life or death, we are more than conquerors. "I am persuaded," says Paul, it was no surmise, nor conjecture, but a profound conviction that made him look death calmly in the face, "I am persuaded that neither DEATH nor life, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Did Paul make Christ a liar in these words? Is the Transfiguration scene a reality, or a cunningly devised fable? According to Mr. Kramer, Moses and Elijah had no business there or any where else; their place was with the dead. Paul tells us that he was once taken up to heaven, but whether in the body or out of the body, he could not tell; showing plainly that he believed in the possibility of the spirit's existence apart from the body. Again, he says: "To be absent from the body is to be present with the Lord," and assigns this as a reason why he so willingly exposed himself to death. "We look not at the things which are seen, but at the things which are not seen;" "whilst we are at home in the body, we are absent from the Lord; we are willing rather to be absent from the body and to be present with the Lord." Was Paul giving the lie to Jesus when he used this language? If Paul did not make Jesus a liar by using this language, then Christians of the present day are not doing it when they speak and sing of departing to be with Christ, and when they triumphantly shout, O death, where is thy sting, O grave, where is thy victory? They can do it without disparaging in the least all that is said in Scripture about the resurrection of the bodies of Christians. Passages referring to this resurrection cannot be used against those passages which declare that the penitent thief and Stephen and other believers are with Christ in paradise; for the two classes of testimony are quite compatible. The angels at the grave of Jesus told the women to say to the apostles: "He goeth before you into Galilee, there shall ye see him." Christ himself had told them, "After I am risen, I will go before you into Galilee." But we know that Jesus appeared to them in Jerusalem, more than once, before he appeared to them in Galilee. Do the accounts contradict each other? certainly not. The later appearing is first mentioned, but this mention in no way militates against the early appearing.

Men had to be educated to the apprehension of spiritual life apart from the body, and especially was it needful that the Spirit should be poured out in his fulness, before the people of God could take firm hold of the doctrine of their indissoluble union with Christ, a closer and more vital union than that between the body and the soul. "Blessed are the dead who die in the Lord, from henceforth." But the later and clearer revelation of the believer's privileges, in no way invalidates the earlier teaching.

HYPOCRISY.

THERE is a story told of a preacher who was visiting Scotland, and who broke his journey at a certain village or town. He was a stranger, and was desirous of finding out some who would receive him in the name of the Lord, according to the Lord's command, 'Enquire who in it is worthy and there abide.' He met a boy and asked him if he could direct him to the house of some religious people. The boy did'nt understand. He varied the phrase: godly people; devout people; but could not get hold of any phrase that the boy understood. The boy did not know of any such people as were mentioned. At length, a happy thought struck the stranger, and he said, Are there any hypocrites in this place? Oh yes, says the boy, we have some of that sort and they live in yon house,—pointing to a house that was in sight. The gentleman followed his directions, and received a cordial welcome from an excellent Christian family that was there living. The explanation is very simple. People do not like to think that any body is really more devoted to what is good, than they are; it has a disturbing effect upon their conscience; and they consequently avail themselves of a simple way of disposing of such cases, by attributing them to hypocrisy. It is not the genuine thing, it is mere imitation: not piety, but mere pretence. They not only deny the superior goodness of these professors, but stigmatize them as guilty of that most abominable thing, hypocrisy, a sin of which they themselves would never be guilty. Now a hypocrite is one who, for the sake of getting credit among men, pretends to be a servant of God. As a general rule, hypocrites know how to play their cards so as to get what they aim at, credit among men; and the very last thing one of them would be disposed to do, would be to range himself among those who are scorned and stigmatized of men. To his disciples our Lord said, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." In this 'all manner of evil' the epithet 'hypocrite' figures abundantly. The disciples of Christ were poor in spirit, pure of heart, meek, and they hungered and thirsted after righteousness; the law of their Master compelled them to abstain from many things that the world considered allowable; and the world could not dispose of them more effectually than by denouncing them as false professors, hypocrites. The accusation of hypocrisy, is the homage that vice pays to virtue, that irreligion pays to religion. In Anglo-Saxon communities, any thing very decided in the way of religion, is not a passport to honour. We remember to have once heard a gentleman say, after a visit to this country, it seems as though the worse a man's religion is, the more he has of it. In these Eastern countries it it no reproach to a man to be an open worshipper of God; men have not to do violence to their feelings, to worship God in open places; and in such communities there is a temptation to men to be hypocrites; by a profession of religion they commend themselves to others. It is not so in the West. There if a man wants to get the honour that cometh from man, some other avenue will naturally present itself. Of course there is no lack of hypocrisy in England and other lands called Christian; but the temptations to it are much restricted. The world will applaud no man for joining an evangelical church, even if He may have been previously an immoral man; very likely it will have some word of scorn for him. But within the churches the more earnest are honoured; and there is a temptation to simulate earnestness on the part of those who feel no special call for it. But when the truth is faithfully preached and practised, the role of the hypocrite is a very difficult one to play; it would be vastly easier to get the genuine thing.

No people have been better abused than the Methodists in Bombay, for six years; we hope that they will not be lifted up by it. One of the leading papers of India has been writing lately in commendation of Mormonism; and we hardly know of any thing so monstrous in religion that it will not get a good word spoken for it, by some portion of the Press. But a volume might be compiled of the things published in Bombay against the Methodists. Our Lord found an illustration of the way in which men are affected by true religion, in the conduct of sulky children, refusing one game proposed. If the Methodists aimed to please the secular papers, they would have a difficult job of it. If they receive sinners they are blamed; if they exclude sinners they are blamed. A church that gathers her garments to herself and looks forbiddingly at sinners and publicans, escapes a good deal of reproach; and when a scandal takes place it is not thought a thing to be mentioned, that the offender was in her communion.

The very singular charge has been brought against the Methodist church in W. India, that scandalous persons are excommunicated. The *Bombay Gazette* writes with almost as much bitterness as though some particular friend of his had been put ont. The Methodist Church, in common with the Baptist, Presbyterian, Low-Church Episcopalian and other evangelical Churches, has an old book of instructions which it is bound to follow, so that it is really not in a position to avail itself of the *Gazette's* teaching on this subject. Its members are commanded "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one not to eat." The reason is obvious: the church becomes partaker of the offender's sin, just in the measure in which she neglects to declare her opposition to it in the only way that men generally can understand.

EVANGELICAL EFFORT ON THE NILGIRIS.

THERE are centres of united Christian effort at Coonoor and Ootacamund.

In Coonoor the School Room of Thomas Stanes, Esq., is such a centre. Very precious meetings are regularly maintained there three times a week, and a Sabbath school meets on Sabbath afternoon, in which Mr. and Mrs. Waite of the Church of England are very useful, as also Mrs. Smith, Mr. Streeton, and Mr. Groves, perhaps others. The public meetings are, in the present absence of Mr. Stanes in England, under the superintendence of Capt. Nangle, who invites visiting preachers and laymen of the vicinity to give gospel addresses, and holds himself ready to meet any emergency. A Bible Class Thursday evening, a prayer meeting Saturday evening, preaching Sabbath evening is the order of the week. These meetings are attended by forty to a hundred and ten. Several prayer meetings are conducted in private houses, as those of Messrs. Wallace, Ferguson, Groves, Capt. Nangle, and some "elect ladies."—Gospel privileges are abundant here. In the meetings which we were permitted to attend in August and September some forty came forward for prayers. *Several* gave clear testimony to having found Jesus.

At Wellington, evangelical meetings are held twice a week by gentlemen already named from Coonoor; and visits are made, bibles sold an l tracts distributed in barracks by one who was a soldier, Mr. Heyles. In August and September a dozen soldiers came forward for prayers, and some began to pray in barracks who had been earnest opposers of the truth.

Ootacamund. Zion's Chapel, (Ebenezer Chapel,) where Mr. Hebich, the faithful man, of precious memory, labored, is a centre for undenominational effort. A committee invites visiting preachers, ordained and lay, to occupy its pulpit. The Secretary of the Committee, (whose name now escapes us,) has long toiled for Jesus in any community where he has lived. The pulpit is ably supplied by residents, Mr. J. Boesinger, formerly of the Basle Mission, Mr. Pearce of th Baptist Mission, Mr. Symonds and Mr. Rydett, temporarily there, of the Wesleyan Mission, and by others. An excellent Sabbath-school is carried on by several elect ladies of families prominently known in the Presidency, and by earnest Christian young men. In September, seven rose for prayers in an after meeting, and the next Sabbath afternoon, twenty occupied the front seats as seekers of pardon or the witness of pardon. The very rainy weather did not prevent a series of meetings. Visits were not made at homes in many cases probably. Most of the Christian speakers are busily engaged in secular employment. They feel the need of continuous personal effort to advance the cause of Jesus. Results could then be better conserved. It is not known by the present writer how many came out into the light of pardon. Being on "sick leave" and preaching only an occasional sermon, he had not strength for house to house effort. But there were precious testimonies at each of these places. A letter seen two days ago from an adult to her sister in Madras has lines of joy.

and gratitude because she, and I believe her husband then accepted Jesus after a severe mental struggle, and prayed together for the first time, happy in the Lord.

We have to acknowledge an unsolicited gift of Rs. 10 from an unknown source at Ooty; the kind hospitality of Mr Boesinger, and cordial invitations of others. We were asked at Coonoor if we had not some object to name for one of the Sunday evening collections, and thankfully took to the plains next day Rs. 50 toward expense of journey to conference, long since acknowledged by the circuit treasurer.

The kindness of our host at Coonoor, Mr. Wallace, and of the friends extending numerous invitations, was unfailing. Visits on estates brought us into the society of some noble Christian planters.

The Total Abstinence Society, and the Good Templars had enjoyable public meetings in September, and have enrolled a strong force.

The only warning to sick preachers going to the Nilgiris is against the generosity of invitations to preach given by the dear disciples of our one Master. Yet each will say,

"How sweet the work has been
To tell the Story."

C. P. H.

27/10/77.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR BROTHER,—Other of your occasional correspondents will, no doubt, write you about the Lucknow Dussara Meetings, and will tell you of the grand success in every way: of the eighty-three who sought the Lord—of the very many who found the Saviour, and went away rejoicing, with a blessed life, etc. etc. Dr. Thoburn who presided over the meeting, left the station on Tuesday night for Allahabad, where he conducted the ceremony of laying the corner stone of the new Methodist Church of which I write.

Brother Osborne's congregation, with a sprinkling of friends, met on Thursday the 18th October, on the ground where the foundation of the new Church was laid and built up to the plinth, about 2 feet above the ground all around. The ceremony began at 6 P.M. During the service, in which the Rev. Mr. Williams, Presbyterian minister, took part, Rev. D. Osborne, read a brief record of the church since its beginning in Allahabad. I wish you could have heard it, it was most cheering, with the bright, happy, living proofs of its accuracy, now crowding round the timber framing which supported the stone. The record, list of Members and Officials, some newspapers, including the ever welcome "Guardian," which your humble servant happened to have with him, were consigned to their dark, stony cell, and soon covered up by the corner stone, which five ladies, including the pastor's wife, pronounced to be well and truly and justly laid. The Doxology was sung, and the people dispersed. The church will be 80 feet long by 40 wide with two small rooms and verandahs on each side which may be used for fellowship, Infants' classes and vestry.

Some of your readers would perhaps like to know about Bro. Osborne's Sunday-school work? There is a Central English Sunday-school, and six for Native children in as many parts of the town. There were 125 present in the English School on Sunday last, and 155 on the books. When the English teaching is over, the teachers go to the native schools, and, in answer to something which appeared lately about no one being interested in the religion of Jesus, but its paid ministers, I would remark, that this large body of teachers are engaged from half past 6 every Sunday morning until 11 o'clock at considerable personal expense and discomfort, in the worship and service of God, whose service, judging from their words and deeds, they consider perfect freedom. Monday evening was the Sunday-school quarterly concert. This was a great success, and I need hardly say, that every body was very happy. One remarked in speaking to the children, that Jesus was happiest of all in witnessing their joy. During the evening three girls, and three boys, stood out from among the rest, and in asking and answering each other questions which they had learnt for the occasion, introduced the chief features with their teaching, of the twelve lessons for the past quarter. After each lesson the whole Assembly sang the lesson verse—this was quite original to me, and the most interesting part of the evening. The hymns also, were very beautiful. In connection with the Sunday schools, there is what is called a "Do it" Society—and, being a Sunday-school worker, I was allowed to read over the minutes of the society from the beginning.

It would certainly be too much to describe all that suggested itself to me, in connection with this admirable institution, or of the immense amount of labor which is performed by its Members and Secretary, and of its happy influence on the other teachers in the school. I was greatly impressed with the quite systematic methods adopted, and felt grateful to God for the happy, loving, faithful and harmonious Sabbath school workers God has raised up in connection with the Methodist Church at Allahabad.

Yours faithfully,
W. J. C.

NOTICE.

THERE will be (D. V.) special services at Falkland Road Hall, next week from Sunday to Thursday inclusive. On Sunday at 11 a. m. and 6 p. m. On the following days at 7½ p. m. Rev. Mr. Row and Miss Drake will conduct these services. All classes of the community are invited to attend.

Epitome of News.

SATURDAY, OCTOBER 27.

—The Coroner's Jury in the Fort Murder case have brought in Joaquim Britto guilty of wilful murder.

—Lotteries and racing sweeps, all except purely local and altogether unobtrusive schemes, are doomed, or soon will be, throughout India. The *Pioneer* understands that the subject has been pressed upon the Supreme Government in such a way as to render a longer denial of serious notice of it almost impossible.

—A strange scene occurred the other day at Slerck on the Moselle. Herr Schmidt had a dog which he wished to get rid of. Rowing out into the middle of the river, he fastened a stone round the dog's head and threw him into the water. The animal sank at once; but during his struggles the rope slipped off the stone, and he again rose to the surface and tried to get back into the boat. His master, however, continued to push him back, but as the dog persevered, he lost his patience, and striking at him with his oar, lost his footing and fell into the water himself. He was unable to swim, but the dog, seizing him by his coat, succeeded in bringing him to land, after having been repeatedly washed away by the current. The dog's life was spared, we are happy to say.

—Bangalore paper: "We hear that several tanks in the province have overflowed their bunds. The water supply appears to have been abundant everywhere."

—Same: The Government have sanctioned a grant of 1,80,000 rupees for the purchase of ploughs and cattle.

MONDAY, OCTOBER 29.

—*Times of India*; Simla, 26: A havildar's party of the 22nd N. I. has been surprised at Ahakote, below Chenat. The havildar and five men were killed, and the others wounded.

The Turkish Envoy reached Peshawur this afternoon.

—*Catholic Examiner*: "Considering the small number of European Catholics in the Bombay Vicariate, the hand of death has been heavy upon us. Anstey, Henry, Purcell, Toole and poor Roonan have but recently gone to their account—'unhousel'd, disappointed, unaneled.' Surely these are facts to point a moral."

—M. D. Conway in the Cincinnati *Commercial*:—I have just been near two miles away, and before seven in the morning, to attend Mass. It was through a desire to look upon the face of John Henry Newman. Three ladies, who were also desirous of seeing him, went with me, and we found the famous father just beginning to celebrate Mass with the assistance of two neophytes. In the spacious Gothic chapel of the oratory there was but one auditor, a young girl of some sixteen summers, meekly kneeling, all alone. Besides her the most learned Catholic in the world had for his audience four Protestants. The altar at which he officiated was at a corner of the building. There was only one candle, and that had been lit simply to enable him to read. On the upper wall above his head was a large crucifix and beneath it—on a level with his face—an oil picture, of St. Veronica about to place the handkerchief on the face of Jesus. Father Newman is a man of strange visage. His forehead appears extremely low (partly from the way his unparted hair falls over it); the top of his head seems flattened; the mouth bears an expression of unconscious pain; the chin is out and juts out; the nose is very prominent, like that of Wellington. When the features are foreshortened, in the front view, and the clear, luminous eyes bent downward or nearly closed as prayers are offered, the face has the appearance of that of an extremely aged woman, and one nearly imbecile. Another turn, bringing a half side face, an open eye, an upraised head, and the effect is one that seems to call for an Angelo to portray. There was at another part of the wall a picture of an old saint with clasped hands, a saint—Francis d'Asisi, perhaps—in ecstasy. Just after looking at that my eyes turned to Father Newman, whose head was halved by the candle beyond it, and he seemed to be the successor of all the saints who lived in days when saints were real. But it required an effort of the historical imagination to place the good father in his proper environment. Birmingham echoed her invocations with early steam-whistles. The sounds of an awakening city stole in with the morning light. At eight o'clock the aged man gathered in his arms his books and other articles, quite a load, and with faltering tread on the altar steps passed out to his mysterious but certainly hard labours.

—*Bombay Gazette*; Muscat, 12: "Trouble to which Muscat is no stranger appears to be in store for us again. Abdool Aziz, the Sultan's brother, is in open rebellion, and is collecting a force to make war upon and wrest a portion of the kingdom from the Sultan. Abdool Aziz is a son of Seyyid Said, a late Sultan of Muscat, with whom we first entered into treaty obligations. He is by a Georgian mother, and shows superior intellectual capacity over that of his brother the Sultan, who it may be remembered was born of an Abyssinian. His Highness, as usual, is doing nothing for the protection of his territories. With the exception of Muscat and a few forts along the Arab littoral, the length and breadth of his wide domains lie at the mercy of any freebooter who pleases to raid it."

—The *Englishman*—At present it appears clear, that, in Bengal, high education is carrying off much more than its proper share of the Government aid. This will hardly be controverted, when we state that each of the 838 pupils in Government colleges in Bengal annually costs Rs. 404, of which amount Government contributes Rs. 284—a sum sufficient for the education of 270 primary scholars. The last Education Report shows that each boy in the primary schools, aided by Government, costs the State only Rs. 1-3-0 per annum. At Berhampur College the State aid to each pupil is Rs. 849, at Patna College Rs. 541, at Hughli College Rs. 411. Surely, these figures show a wholesale violation of the principle so repeatedly laid down by the highest authorities, and never more emphatically than in the Secretary of State's despatch of 1864. Far from the wealthy classes contributing the larger share towards their own education, the total amount furnished by all private sources is much less than one-third of the cost. We cannot but think that until the policy so repeatedly announced as the approved policy is deliberately cancelled, the well to-do classes should think themselves very fortunate if even one-fourth of the cost of their education is contributed by the State.

—A private in H. M.'s 20th Regt. N. I. committed suicide by shooting himself on Saturday.

TUESDAY, OCTOBER 30.

—Dr. Bridges, in the *Fortnightly Review*: "No one in an Indian famine, as we know, ever dies of starvation. This would be contrary to official rule. There are deaths of course. Somehow or other the death-rate rises a little, then it rises a good deal, and at last enormously above the average; but these are deaths not from famine, but from liver disease, dysentery, fevers of various kinds, and so on. We are all of us so wonderfully willing to submit to the dominion of words, that this account of the matter is very apt to satisfy us."

—The Secretary of State, having considered certain suggestions made by Mr. Norman Lockyer, (whose name is eminent in connection with the study of Solar Physics) on the subject of the Photoheliograph, now we believe at Roorkee, and having in view the fact that the study of the condition of the Sun's disc in relation to terrestrial phenomena has become an important part of physical investigation, and that in no other country probably can such investigations be carried out with greater advantage than in India, has signified his intention of sending to this country a qualified photographer for a period of two years to obtain photographs of the Sun's disc by aid of the above instrument.

—The *Satya-Mitra*: "Our enterprising Hindoo merchant, Nursey Kessowjee, Esq., the son of Mr. Kessowjee Nayek of our city, has been fortunate enough to realize within the last fortnight more than 10,00,000 ten lakhs rupees as profit in Malwa and

Bengal opium, of which he had an immense quantity in hand, both in Bombay and China."

—Employed on Relief Works in this Presidency, Oct. 20, 69,078.

—It is not only in the number of deaths that the effects of famine will be felt for many years to come, but also in fewer births. A return from North Arcot for August shows that while the average of births in that month for the five preceding years was 4,552 in August, this year it was only 2,467, thus showing a decrease in that month of 2,085,—*Madras Famine Relief Committee's Report.*

—The *East Gujtar* congratulates Bombay on having an administrator at the head of affairs who has already made good his claim to being considered a model Governor for all the Presidencies. The Famine Department of Bombay has set an example for activity and administrative ability, which less favoured Presidencies have thought it no degradation to imitate. For local reforms and concessions the first year of Sir Richard Temple's rule has scarcely had a parallel.

—The city of Bombay has had arms assigned to it by the Garter-King-at-arms. The motto is *Urbs prima in Indis.*

—A young Canarese girl was a few days ago cruelly burnt by a Mussulman bazaar owner at Cherambady, Ootacamund. The girl, it would appear, had committed some petty thefts on various occasions, which the bazaar man considered sufficiently grave to require a severe punishment; and taking the law into his own hands he, it is alleged, burnt the girl to such an extent as to have caused her death a day or two after. The matter is now in the hands of the police.

—A case is now pending in the Court of Maulvi Abdool Latif, Magistrate of Sealdah, in which a native Christian residing in Intally is charged with having caused the death of his servant by striking him a blow on the head.

—A child of a European, travelling by the up mail from Allahabad a few days back fell from one of the carriages while the train was going at a speed of 30 to 35 miles per hour. By some carelessness on the part of somebody, the door of the carriage this gentleman and his family were travelling by was left unfastened and a little child three or four years old leaned against the door; it flew open and the child was thrown out. An older brother seeing the child fall, in trying to rescue it also fell out. Both children sustained serious injury, but are expected to recover.

—Dr. Baring, Bishop of Durham recently said, "There is a growing feeling among the laity which is leading them to ask whether the Church is worth preserving as an Establishment when there is so much unfaithfulness to her teaching among the clergy;" adding that in London he heard again and again in Church circles, "we should be more safe, perhaps we shall have our prayer-book better preserved, and our services more in harmony with our feelings and with the purity of the Church of England, if Disestablishment and Disendowment were carried out."

Wednesday, October 31.

—The *Kirana* has a report of a Lecture by Baboo Pratap Chandra Moozumdar, on "The tendencies of the Times," from which we take the following: "As there are currents in the river and currents in the sea, so there are currents in human life. These may not be visible, not as easily discernible as the other currents are, but nevertheless are very true and very deep. It is difficult to understand the causes which bring about these currents, but the causes are nevertheless at work. For a long time Hindu Society has been inactive and stagnant, but by the wise purposes of Providence which are carried out in spite of human opposition and human worthlessness, Hindu Society is going forward again. Go where you will, into any part of the country, and you will see a great up-heaval of the national mind. Intellectual aspirations have been raised, intellectual sympathies have been excited, men have higher ideals, and when these aspirations and sympathies combine, which they often do, that combination produces great national tendencies also. The education that is being imparted to the people everywhere has unfastened the old restraints. The old ideas have been loosened and new ideas imparted. Dormant sympathies have been awakened, and a great fire characteristic of the Aryan race—a fire that may smoulder, but is never extinguished, seems as if it is all to rekindle once more. Educated men everywhere sympathise, and by means of a language—a foreign language it is true, but nevertheless a language which is now more or less spoken throughout the country,—these new ideas and sympathies are exchanged. Our newspapers, our pamphlets, our books, all go to show that there is a great current of national sympathy active and at work everywhere. The tendency of the Hindus of the present day is to have common ideas, to have common standards and common notions, and so far as possible to exchange these thro' common mediums."

—*Bombay Gazette:* The Erzeroum telegram which we publish this morning settles one interesting question, for it fixes to a certainty the relative position of Ahmed Mukhtar's army and the Russian pursuing force. Azap, the station which the Russians are reported to have reached, is situated about ten miles to the eastward of Koprikoi on the road from Erzeroum to Kars, Koprikoi in its turn being about twenty-five miles to the eastward of Erzeroum, or about the distance of Tanna from Bombay. It follows that the Turks have been unable to defend the formidable defiles of the Saghanli mountains, through which the Russians must have passed to reach Azap.

—The mails for stations on the South East Railway Line as far as Poona will henceforth be closed at the General Post Office at 5-30 A. M., instead of 7-30 A. M., as at present.

—The *Poona Observer* announces the expected arrival of "a native god" in Poona. He comes from a suspicious place: "Rao Sahib Yeshwantrow Mahadew, Mamlatdar of Satana, is shortly expected to arrive in Poona. It is about ten years ago since this remarkable native god last visited Poona, and, we presume, as on his former visit to the Peishwa's City, thousands of persons will daily call upon him and worship him."

—A most daring robbery of the banghy mail was committed in Bangalore on Thursday evening. The mail carriers, five in number, were proceeding to the railway station in single file, when, at about 6-45 p.m., they were attacked by a gang of men. Four of the carriers succeeded in resisting the attack, but the last man, who was carrying the Madras banghy mail, was knocked down, seriously wounded, and relieved of the bag.

—There has been an attempt to take the life of Mr. Russell, Govt. Astronomer, Sydney, by means of a box filled with explosives and armed with matches, to be ignited by the drawing of the lid. Happily the nature of the contents was discovered by him before the ignition was effected.

—The Americans have ordered balloons to be equipped for the main part of their Polar Expedition, which is to leave New York early next year, and Mr. W. de Fonville has been selected by Captain Howgate to join the scientific staff of the expedition, for the express purpose of conducting the balloon work. It is hoped by means of the balloons to get within 20 miles of the North Pole.

—*Times of India;* Allahabad: Lieutenant R. C. Edwards, of the Rifle Brigade, while pursuing a burra-singah stag along a narrow snow-covered ledge, near Srinuggur, on the 17th instant, fell head foremost down a precipice 1,000 feet deep. Death was instantaneous.

—A correspondent, writing to the *Madras Mail* from Vizagapatam, states that cholera of a virulent type broke out in that town and in the Roman Catholic convent, and that large numbers have fallen victims to the epidemic. In the latter institution all the nuns were attacked, and three died; twelve girls and one boy belonging to the school attached to the convent were also attacked.

—The *Friend of India* gives a list of 15 erroneous Constantinople bulletins. Here are the first three: I. Mukhtar Pasha telegraphed that he had defeated the Russians in the plain of Alashkert. *The Russian completely defeated his lieutenant.*

II. Suleiman Pasha, on the 18th of June, telegraphed that he had forced the Duga Pass, and effected a junction with Ali Saib Pasha. *He did not effect the junction till the 25th.*

III. Abdul Kerim Pasha reported that the Russians lost 4,000 men in crossing the Danube at Simnitza. *The Russian loss was not* 1,000, and so on for fifteen items.

—The *Friend of India* takes the following view of mission schools and colleges: "Government does not require, as a condition necessary to its support, that the colleges must not proselytise. But the grant is bestowed because, whether proselytising or not, they are something besides that—because they give an efficient education in secular subjects. And if the simple object were to Christianise the natives, the Government could not and would not give them its support. It is because they have another object, which Government at least can view as quite distinct from the evangelical object that they obtain this support. Moreover, we think that to earn this support they subordinate their evangelical to their secular work, and that if they did not do this, they would neither be so popular with the Natives nor would they earn so liberal a grant from Government. And if they were to distinguish themselves by making proselytes, we doubt exceedingly if Government would or could continue to them its present support."

On the other hand, the Rev. K. S. Macdonald, of the F. C. Mission, says that students are now on the whole more inclined towards Christian truth, than they were in 1865.

Thursday, November 1.

—There was a destructive fire in the Fort early this morning. The building in which Messrs. Thacker & Co., have their book-store was completely destroyed.

—*Bombay Gazette:* "Negotiations for the surrender of Kars were it seems, really opened, but terms could not be arranged. The end, however, cannot now be far distant. The news from the seat of war in Bulgaria is curiously meagre. We hardly know what to make of the bare announcement that Suleiman Pasha has "returned to Rasgard;" but, as former telegrams spoke of fighting near Rustchuk, we may infer from what we are now told that the Turks have been obliged to abandon the attempt to prevent the re-investment of Rustchuk, and have retreated to Rasgrad, leaving the Russians to re-occupy their old positions at and about Kadikoi. Stattitza, the place "in the rear of Orchanie" to which the Russians were reported in yesterday's telegram to have penetrated, lies to the eastwards of Sofia on the Roumelian side of the Balkans. The Russians must have reached it either from Loftcha by way of the Troyan Pass, or by following up the course of the river Vid."

—*Sume:* "We hear that the Florio Steam Navigation Company, which has its head-quarters at Palermo and runs lines of steamers to Brindisi and Venice, to Odessa, and to various sea ports in the Levant and on the African coast, is to be at once amalgamated with the Rubattino Company, and that the united companies intend to run frequent steamers from Bombay through the Suez Canal to Brindisi and Venice, as well as to Genoa and Naples. These steamers will prove formidable rivals to those of the P. and O. Company, as the Italian Government will no doubt prefer giving its mail contract to an Italian line to continuing it to an English company. Steamers specially adapted for the Indian service will, it is understood, be built for the new line, through the Florio Company has already two or three passenger steamers fitted for a tropical climate."

—At Mussoorie, Mr. Robert Mackinnon, one of the sons of Mrs. Mackinnon, of the Old Brewery, committed suicide. He had been for several months under treatment for mania; and on the 21st October he managed to evade the watch kept over him, and swallowed a quantity of cyanide of potassium; death was almost instantaneous.

—The Cremorne gardens are to be sold for building lots.

—Sir Richard Temple visited Mrs. Sorabjee's school in Poona and was highly gratified at the sight of about 70 neatly dressed European, Eurasian, Parsee and Brahmin children; he gave expression to his approbation in a short speech.

Friday, November 2.

—We acknowledge receipt of the *Indian Travellers' Guide*, for November, 1877, price 8 annas, published at the office of the *Bombay Gazette.*

—The stock of Messrs. Thacker & Co. destroyed by the fire was valued at Rs. 80,000. It was uninsured, and it appears that because of the high insurance rates they have for some years not had their stock insured.

—*Times of India:* "Joaquim Charles Britto has been committed by the Senior Magistrate of Police to take his trial at the next Criminal Sessions for the wilful murder of Mr. Michael Roonan. The investigation at the Police Court was concluded yesterday evening. It would appear from the evidence elicited in cross-examination that the accused attempted his brother Frederick's life about four years ago in a wild fit of excitement, stabbing him in the arm. Several blood relations of his have been and are insane, and all this will, it is said, be properly proved in the Sessions Court. Of course no evidence for the defence was tendered, but is reserved for the higher Court, when medical and other testimony will be forthcoming. The accused has improved very much, both in personal appearance and health, since his arrest."

The gaol diet is, in one respect at least, (we suppose), an improvement on that to which the poor man has been accustomed.

—News from Quetta, dated the 29th October, states that everything is quiet and satisfactory as usual in Quetta, Khelat, and all those regions as far as Candahar.

—*Pioneer*: "Commander G. T. Robinson, who has just been appointed Superintendent of Marine at Calcutta, joined the late Indian Navy on the 29th April 1841, since which date he has been almost constantly employed in India in various important positions. On 13th September 1847 he was promoted to lieutenant, and became commander on the abolition of the Indian Navy in 1862. He received the thanks of the Government of India for his services at the taking of Bassein in 1852."

—Christopher Columbus is not to be added to the Romish Pantheon. The Cardinals have decided against his canonization. We hope he will not lay it much to heart.

—Deaths last week, 589.

—Contributions are being made for the maintenance of the late Mr. Roonan's daughters.

—*Bombay Gazette*; London: "The Church Congress has been sitting during the week. The discussions on the whole have been tamer than was expected Many of the speakers drew the widely-differing brethren together by attacks on the Dissenters and vehement defences of the exclusiveness of Churchyards."

—*Word and Work*: Mr. Ernest Boys, late (Curate) of All Saints', Derby, has now devoted himself to evangelistic work, and hopes to hold Missions in Reading and Balham from October 13th.

—*Overland Mail*, Oct. 12: Amongst the deaths recorded this week are:—Lord St. Germans; Lady Steele-Graves; Lady Pollen; Major-Gen. A. E. Burmester, C. B., late 59th Regt.; Col. W. H. Longfield, West Cork Artillery; Col. F. Loftus, late. Grenadier Guards; Col. H. Creed, late Bombay Horse Art.; Lieut.-Col. L. Robertson, late Bengal Art.; Major A. M. Rutherford, late Ceylon Rifle Regt.; Robert S. Ellis, C. B.; Mr.C. Wilkinson, of Bombay; and Mr. H. S. Jeffery, late of Calcutta.

—The Chinese minister in England, replying to a deputation of Friends, said that the Chinese Government contemplate taking measures to prohibit opium smoking in China.

—*Missionary Herald*; letter from Dr. Dwight, Constantinople: "The city of Eski Zagra no longer exists. Seven thousand Bulgarian women and children have been saved and sent to Adrianople, and probably some escaped with the Russians, but a great number of the men have been killed. It appears that every Bulgarian male, of military age, who fell into the hands of the Turks, was killed. The moment the Turkish troops began to enter the city the entire Moslem population began to plunder the houses of their Bulgarian neighbours. The only excuse was that the Bulgarians had taken up arms, and had killed, without form of law, some Turks, in a very cold-blooded and inexcusable way. But the whole number of Turks so killed was not over one hundred, and the vengeance taken was horrible beyond all proportion to the crime. It now looks as if a war of extermination were setting in in Bulgaria. We have advised the Samokov friends, and Mrs. Mumford, to withdraw at once."

Miscellany.

As it regards this whole class of original and brilliant thinkers, like the Dean of Westminster, we always have our misgivings as to where they will lead. They are altogether too liberal, too sanguine, and too self-confident to be trusted as safe guides. We never know what day they will startle us with the discovery that Judas was, after all, nearer the true light than his Master,—that he really meant well all the time, and only mistook the means, and that, in the end, he contributed not a little to the grand result; or that Herod was a fellow-laborer in the same cause, when he slaughtered the children of Bethlehem, and a co-worker with John the Baptist in taking off the latter's head . . . Such world-wide liberalism as this, is not the true charity of the Gospel. It is being philosophical at the expense of truth. It is being charitable to error not less than truth. It is being wise above the teachings of Christ. Christ was charitable and liberal too; but not after this fashion. He uttered no word which placed truth and error on the same footing, or classed the enemies with the friends of God.—*Interior*.

—*Zion's Herald*: "Modesty shines nowhere more beautifully than in the character of a minister. As an ambassador he stands not for himself but for his Lord, and he should ever keep His interests in front. A worthy representative of the Master does not need to proclaim himself; his excellency will shine forth as the sun, and the odor of his virtues become diffused like a precious ointment, the fragrance filling the whole house. How unworthy a thing for such a man to be ever on the alert to obtain conspicuity, to impress the public with his ability, to preach himself rather than the Lord who sent him forth! The modest minister will not have much to say of himself or of his doings; they are, in his view, too poor to be proclaimed on the housetop or in the newspaper. If he preaches a great sermon, or is blessed with an extensive revival, he is reticent on the matter till the work has been proved, and then no trumpets are needed. His works praise him in the gates. In all his modes of expression, too, he is self-oblivious. Cautious in giving forth his own experience, he recognizes the importance and excellency of those to whom he ministers He never speaks of "my people, of "my Church" or of "my services." His own life is merged in that of the flock; he is only one of "our people," only a servant in God's house."

Selections.

A LIGHT IN A DARK PLACE.

Not long since a lady missionary of the New York Port Society spoke to a mate on the subject of the great salvation. He was a hard, not to say a harsh man, and remained apparently unimpressed by her earnest appeal. At length, however, he said to her, "I must confess that one thing which occurred on a recent voyage made an impression upon me. We were lying in the port of Marseilles, where no vessel is allowed to have any light at night. One night when it was my watch I was walking the deck when I saw a faint light forward, which presently went out and in a moment was followed by another. Believing that something wrong was going on I walked softly forward, and there under the topgallant forecastle I saw a quiet lad, one of the crew, with a Testament on his knee (it was one you had given him, with your name written in it), with one finger on the page to keep the place, and a match in the other hand, by the light of which he was reading, while it lasted, and then striking another."

"I must confess," he added in a softened manner, "*that* touched me, and I did not disturb him."

That tired and timid lad reading the Scriptures in that narrow, tossing closet, by match light, would make a striking picture, which would need as a companion piece, to give it full effect, a view of the brilliantly lighted parlor, where the daily paper and the last novel are being diligently read, while the richly bound Bible, with its heavy clasps—sad superfluities—figures only as a parlor ornament.—(*Evangelist.*)

HOW FAR WILL A GREENBACK GO?

Mr. Brown kept boarders. Around his table sat Mr. Brown, Mrs. Brown, Mrs. Andrews, the village milliner, Mr. Black, the baker, Mr. Jordan, a carpenter, and Mr. Hadley, a flour, feed and lumber merchant.

Mr. Brown took out of his pocketbook a ten-dollar note, and handed it to Mrs. Brown, saying:—

"Here, my dear, are ten dollars toward the twenty I promised you."

Mrs. Brown handed it to Mrs. Andrews, the milliner, saying:—

"That pays for my new bonnet."

Mrs. Andrews said to Mr. Jordan, as she handed him the note:—

"That will pay you for your work on my counter."

Mr. Jordan handed it to Mr. Hadley, the flour, feed and lumber merchant, requesting his lumber bill.

Mr. Hadley gave the note back to Mr. Brown, saying:—

"That pays ten dollars on board."

Mr. Brown passed it to his wife, with the remark that that paid her the twenty dollars he had promised. She in turn paid it to Mr. Black to settle her bread and pastry account, who handed it to Mr. Hadley, wishing credit for the amount on his flour bill, he again returning it to Mr. Brown, with the remark that it settled for that month's board. Whereupon Mr. Brown put it back in his pocket-book exclaiming that he "never thought a ten-dollar bill would go so far."

Thus a ten-dollar greenback was made to pay ninety dollars' indebtedness inside of five minutes. Who says greenbacks are worthless?—*Laramie Sentinel.*

OUR SISTERS IN COUNCIL.

Jottings from the Perth Conference.

BY A LADY CORRESPONDENT.

In trying to give to our sisters who were not with us, during the Conference, some idea of the subjects that occupied our attention, we really feel it rather a difficult task—as difficult as it is to give an idea of the joy of a family meeting were there is no *speech making*, and where smiles and looks and *love* make a large part of the enjoyment. And possibly, besides this, there was a little indistinctness in the ideas of some respecting the object of the ladies' meetings, some thinking it was to hear and to give accounts of work only, were led to withhold words of counsel, which might have been very helpful to those present; and some young sisters fearing to speak of the work the Lord had put in their hands, because it seemed so small a thing compared with that of some who have been long prominent among the labourers in the harvest field. Then so few of us have the power of compressing our ideas, that a set time, five minutes or ten, seemed to hamper us. Mrs. Gordon's recommendation to ladies, to accustom themselves to speak watch in hand, at least till the habit of time-measuring is formed, was a valuable and practical hint in the right direction. How much this is needed, was proved in our first tea meeting, when an account of most interesting work was lost because the lady had barely got through her *introduction* when she was told she had already had five minutes more than her allotted ten minutes.

Warned by this, the next speaker kept within bounds, giving, as the text of her remarks, the words of the Reubenites to Joshua, and pressing the young workers to take them as a vow to the Lord (in His strength alone) "Whatsoever Thou commandest us we will do, and whithersoever Thou sendest us we will go," pressing them to make no lamentation—not to say, I will serve Thee anywhere *but* China, or India, etc.—but to say, *whithersoever* Thou sendest us we will go. She told how the Lord had opened a way for her and a fellow-labourer in Canada, so that they had nothing to do but to follow, so that service became the very simplest thing; it became a breaking the alabaster box; not doling out the ointment by tea-spoonfuls, or once a week giving such a portion, but a breaking the box, pouring forth all to the Master, and then not even keeping the broken pieces of the alabaster to show how much we had given, but casting them utterly aside.

The third speaker urged all who could to consecrate themselves and all they had to the Foreign Mission field, speaking of the need of the hundred millions of our fellow-subjects, our sisters in India, perishing daily, degraded, enslaved, cut off from all opportunity of ever hearing the Word that has made us free, unless women carry the message to them. So earnestly was this pressed on us, during the subsequent meetings, that surely there must be visible and practical results.

The breakfast meeting was very enjoyable; we were a little more acquainted with each other than when we met on Tuesday. Our attention was first directed to the different calls addressed to the disciples—an awaking or call of invitation, a call to friendship and fellowship and a call to service, all preceding their being sent forth. It is a subject well worth pursuing.

One lady dwelt on the shrinking from service, in a way which awoke a response in all hearts, on the guilt of saying I *can't* to the Lord Jesus, and the wonderful peace and power He can give when all opposition is laid aside. She told how He had helped her, first into service among the cottages round her home, and then into a wider field. She added to this in a subsequent meeting, giving what was a word in season to some timid workers, "Ask Him that at all times you may see Him before you; not men or women, but Himself."

Another lady spoke of the need of earnestness in the Lord's work, not taking it up as fancy work to be laid aside when tired of, but for life, encouraging us to this by telling how, in answer to prayer, weak ones were strengthened as well as need supplied. The two next addresses were specially to the young sisters present; the first speaker telling of patient waiting for the way opening, of longing for service at length answered, but in a very different way from what she expected, longing for an open door in the east and finding it in the west. She told of pleading for a new year's gift; she had taken the words in Canticles, "Thy cheeks comely with rows of jewels;" and asked the Lord to make her cheeks comely with rows of jewels, jewels for His crown, and how the Lord had given her a jewel that very day, the soul of a young girl, and how He had added many more before the year's end.

The second address was directed also to the waiting ones, and was of a very practical character. Whilst you are kept waiting, look on all your work as preparation work; how better fit yourself for work among the heathen, than by teaching the little ones at home? Cultivate a spirit of self-denial, accustom yourself to endure hardness, as a self-indulgent, wasteful woman is worthless in the Mission field; keep yourself from wasting, make one pair of gloves last as long as two, and let the Lord have the price of the second pair. If a soldier can't go to war, he must send a substitute; so should you. If the Lord has given you sufficient means, why not send a *whole* missionary; if you cannot do that, send what will keep at least his finger strong. Let him have the

price of that feather. Never forget a life of self-denial at home is the best preparation for work abroad. Have you no gifts, ask for them. They are *gifts*.

Certainly the most delightful meeting was the concluding one. As we hinted before, definiteness of aim was a little lacking in some meetings but in this all was clear. Trust, was the subject, time allowed for speaking five minutes, and the bell close to the president's hand was visible not audible. We were led first to consider the character of Hezekiah's trust: (1) trusting; (2) *clowing* (implying a force in the opposite direction); (3) doing God's commandments; three very important things in a life of trust. Then we had the people *resting* themselves on the words of Hezekiah, from another speaker—leaning, as the margin has it; with the precious thought that with the word of a king there is power, and that we thus rest our souls on the Word of our King. Then we had a practical instance of the result of trust mentioned by another, who, when in utter weakness she leant herself on the Lord for power to give up a worldly pleasure, found her trust abundantly fulfilled, so that the taste for it was entirely and permanently removed.

We had a very striking thought on Trust from another sister. She mentioned that the word occurred with wonderful frequency in the Psalms. She spoke of trusting the Lord to bring to our remembrance things concerning Himself that we had heard, in spite of treacherous memory and thronging new ideas, referring quaintly to the fact that in the land bunches of raisins were food as well as fresh grapes; taking these to represent the remembrance of past mercies. Some of us want to be getting fresh grapes all the time, but a well-instructed scribe bringeth out of his treasury things new and *old*. "Forget not all His benefits." Our Lord missed the bunch of raisins when He said, "Do ye not remember the five loaves and the five thousand?" We may well confirm our trust by the remembrance of past mercies. Then we may trust Him for the fresh supplies we need when led in a new line of duty; we may have grown accustomed to trust for spiritual mercies, and then be called on to trust Him for temporal mercies. Safety in service was pointed out as a result of trust: "He that trusted in the Lord shall be safe." We may fail to our own consciousness and to that of others, but trusting in Him, and giving His message, there can be no failure. "My Word shall not return unto Me void. It shall prosper in the way whereto *I* send it." Another referred, for the benefit of the young sisters, to Ruth's experience, and to what she found under the wings of the Lord God of Israel, where she had come to trust. She found, as we have in Ruth ii., rest, work, a welcome, a blessing, fellowship with the reapers, and the seat beside them, where Boaz himself hands her the parched corn in such abundance, that she has enough for herself and to carry home for her mother-in-law. We would all heartily extend to our young sisters the blessing of Boaz. The Lord recompense thy work and a full reward be given thee of the Lord God of Israel under whose wings you have come to trust. To those discouraged by a sense of past failure in service, who are praying, as they look back on what they might have done, "Deliver me from blood-guiltiness," a sister had previously pointed out, that in the history of Joseph, it is just when his brethren have begun to say, "We are verily guilty concerning our brother," that he gives the command, "Fill their sacks with corn and give them provision for the way." Our Elder Brother is far more gracious still.

Every one felt the meeting too short, it was a general regret when it was concluded. We separated, knowing well that in all probability we might never all meet on earth.

"Then cheerily to our task again,
With hearts new braced and set,
To run untired love's blessed race."

The Lord is at hand; our union will be when the cry comes, "Go ye out to meet *Him*."—(*Word and Work*).

PAY AS YOU GO.

"THAT comes of not paying as you go!" said young Dr. Willis. "I always pay as I go, and then, if bad times come suddenly, I have no debts to trouble me."

Aunt Prudence sat knitting, listening to the two young men as they talked. She felt that Henry Willis' tone was too triumphant, but would say nothing till her "word" should be in "season." Aunt Prudence was a member of the Society of Friends, and though no near relative of young Dr. Willis, had known him for years, and was making him and his wife a visit. After supper, when the young mother had gone up stairs with her little ones, Aunt Prudence felt her opportunity had come.

"Thee pays as thee goes, Henry?" she said, looking at the doctor, who was lounging in dressing gown and slippers, with a cigar in his mouth.

"Yes, aunt," he answered brightly. "'Never run in debt' is my rule. I've to thank my father for giving it me, too."

"And yet thee owes a good deal."

Dr. Willis flushed rather angrily. "I tell you I don't owe a cent, Aunt Prudence."

"Oh, I wasn't talking of cents. What thee owes couldn't be paid with cents, nor dollars either."

"Come now, Aunt Prudence, what do you mean?"

"I mean thee owes kindness and thanks. Kate's often wearied with the children—thy children, mind, as well as hers—but when thee comes in, thee calls for one thing and another, and what does thee pay her? I did not see thee pay her for the gown and slippers she handed thee awhile ago."

The young husband listened silently. Had Kate complained of him? Aunt Prudence seemed to divine his thoughts, for she said, "Kate, perhaps, thinks little of the debt thou art heaping up, though I notice *her* way is to pay as she goes. If thee brings her a book her thanks are sweet and heartfelt; if a child tries to help her she pays the little one at once by a tender caress or a loving smile. So little does thee use this coin at home that Kate hardly misses it, I think."

"Well, aunt, I believe you're right. I do owe some pretty heavy debts of that sort. I'm such a go-ahead fellow I often forget to say, 'thank you,' or to pet my wife and children. I guess I'll try using that coin of appreciation and loving words more."

Aunt Prudence stayed long enough to see what good her words had done. Only the next morning Kate's place was empty at the breakfast table, and Henry explained, with a smile, "I persuaded Kate to take another nap. I think I owe her an extra sleep, as she tended the baby when he fretted in the night."

One and another noticed the change in the young husband. He became genial, warm-hearted and sympathetic, but few knew that it began from this resolution to "pay as you go." From paying his debt of kindness to wife and friends, he learned to think of the great debt he owed to Him who had paid His life a ransom for many, and heard His voice, saying, "Son, give Me thine heart."

How is it with you, reader? Do you pay as you go?—HOPE LEDYARD in *Christian at Work*.

ANN H. JUDSON.

By Dr. Field, in N. Y. Evangelist.

WHILE in Rangoon I took up again the Life of Judson by Dr. Wayland, and read it with new interest on the very spot which had been the scene of his labors. Nothing in the whole history of missions is more thrilling than the story of his imprisonment at Ava. It was during the second Burmese war. He was at that time at Ava, the capital of Burmah, where he had been in favor till now, when the king, enraged at the English, seized all that he could lay hands upon, and threw them into prison. He could not distinguish an American who had the same features and spoke the same language, and so Judson shared the fate of the rest. One day his house was entered by an officer and eight or ten men, one of whom he recognized by his hideous tattooed face as the executioner, who seized him in the midst of his family, threw him on the floor, drew out the instrument of torture, the small cord, with which he bound him, and hurried him to the death prison, where he was chained, as were the other foreigners, each with three pairs of fetters to a pole. He expected nothing but death, but the imprisonment dragged on for months, varied with every device of horror and of cruelty. Often he was chained to the vilest malefactors. Sometimes he was cast into an inner prison, which was like the Black Hole of Calcutta, where his limbs were confined with five pairs of fetters. So loathsome was his prison, that he counted it the greatest favor and indulgence, when, after a fever, he was allowed to sleep in the cage of a dead lion! This lasted nearly two years. Several times his keepers had orders (as they confessed afterward) to assassinate him, but, restrained perhaps by pity for his wife, they withheld their hand, thinking that disease would soon do the work for them.

During all that long and dreadful time his wife watched over him with never failing devotion. She could not sleep in the prison, but every day she dragged herself two miles through the crowded city, carrying food for her husband and the other English prisoners. During that period a child was born, whose first sight of its father was within prison walls. Some time after, even his heathen jailers took pity on him, and allowed him to take a little air in the street outside of the prison gate. And history does not present a more touching scene than that of this man, when his wife was ill, carrying his babe through the streets from door to door, asking Burman mothers, in the sacred name of maternity, of that instinct of motherhood which is universal throughout the world, to give nourishment to his poor, emaciated, and dying child.

But at length a day of deliverance came. The English army had taken Rangoon by storm, and was advancing up the Irrawaddy. Then all was terror at Ava, and the tyrant that had thrown Judson into a dungeon, sent to bring him out and to beg him to go to the English camp to be his interpreter, and to sue for terms of peace. He went and was received with the honor due to his character and his sufferings. But the heroine of the camp was that noble American woman, whose devotion had saved, not only the life of her husband, but the lives of all the English prisoners. The commander-in-chief received her as if she had been an empress, and at a great dinner given to the Burmese ambassadors placed her at his right hand, in the presence of the very men to whom she had often been to beg for mercy, and had been often driven brutally from their doors. The tables were turned, and they were the ones to ask for mercy now. They sat uneasy, giving restless glances at the missionary's wife, as if fearing lest a sudden burst of womanly indignation should impel her to demand the punishment of those who had treated her with such cruelty. But they were quite safe. She would not touch a hair of their heads. Too happy in the release of the one she loved, her heart was overflowing with gratitude, and she felt no desire but to live among this people, and to do good to those from whom she had suffered so much. They removed to Amherst, at the mouth of the Maulmain river, and had built a pretty home, and were beginning to realize their dream of missionary life, when she was taken ill, and, broken by her former hardships, soon sunk in death.

Probably the Life of Judson has interested American Christians in Burmah more than all the histories and geographical descriptions put together. General histories have never the interest of a personal narrative, and the picture of Judson in a dungeon, wearing manacles on his limbs, exposed to death in its most terrible forms, to be tortured, or to be crucified, and finally saved by the devotion of his wife, has touched the hearts of the American people more than all the learned histories of Eastern Asia that ever were written.

And when I stood at a humble grave on Amherst Point, looking out upon the sea, and read upon the stone the name of ANN HASSELTINE JUDSON, and thought of that gentle American wife, coming out from the peace and protection of her New England home to face such dangers, I felt that I had never bent over the dust of one more worthy of all the honors of womanhood and sainthood; tender and shrinking, but whom love made strong and brave; who walked among coarse and brutal men, armed only with her own native modesty and dignity; who by the sick bed or in a prison cast light in a dark place by her sweet presence; and who united all that is noble in woman's love and courage and devotion.

SOME FRUITS OF CONVERSION.

PLEASE don't get hold of the idea that when you are saved you merely get a ticket out of the Bible saying you have eternal life, and then put it in your waist-coat-pocket, forgetting all about it. No. When God saves you, He saves you from your sins, and gives you a new set of tastes and appetites. The converted man hates everything he knows to be sin. The public-house goes by the board. Fancy an heir of glory finding himself at home in a public-house! Then the converted man loves his Bible—it is the book he likes best; and you find him continually digging in it as for hidden treasure. The converted man lives for Christ in the kitchen just as brightly as in the evangelistic meeting. Follow him home, and there you find him with Jesus at the fire side, and his house a little nursery for the heaven. The converted man talks about Christ instead of talking about his neighbours, as he used to do. The converted man loves the company of God's people. The converted man also enjoys being alone with Jesus. The converted man loves his enemies and prays for them. The converted is nothing behind the moral worldly man in honesty, truthfulness, and liberality—nay, he excels him. The converted man is genial, kindly, obliging, polite, self-sacrificing,—indeed, he is just a miniature copy of his blessed Master, the Lord Jesus Christ. The peace of God, which passeth all understanding, keeps his heart and mind through Christ Jesus, and he rejoices in the Lord all the day. These are not works—not by any means. They are fruits. Did you ever hear of any one making an ap-

ASIATIC SOCIETY OF MUMBAI
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ple?—or that an apple found it hard work to grow? I should think not. Well, these things I have mentioned, and many more, are simply fruits of Christ in the heart, the hope of glory.—*Maybole Evangelist.*

TELEGRAPHIC NEWS.

London, October 26th: Prince Hassan Pacha, third son of the Khedive with an Egyptian Expeditionary, will garrison Varna.—A Russian official despatch states that after ten hour's continuous fighting on the 24th instant General Gourko captured Duknik on the road to Sophia. He captured four guns and took prisoner one pacha, the chief of the Turkish staff, many officers, 3,000 infantry, and a regiment of cavalry. General Gourko is now entrenching himself at Duknik.—The Russian loss during this engagement was heavy.—Suleiman Pacha reports that the Russians attacked the outworks of Rustchuk, and the projectiles entered the town. The Russians were, however, defeated and compelled to fall back on their entrenchments at Pyrgos.—The Russian troops have attacked the Turkish right wing in their position at Kadikoi; also the left wing of the Turkish army, but after partial success, were defeated and compelled to fall back. The Russian loss was 800 men.—The Russians also made a demonstration against Eskidjuma.—A despatch has been received from Ghazi Ahmed Mukhtar, in which he announces that he attacked and defeated the Russians on 23rd inst. near Pezinkoi.

28th: Suleiman Pacha, under date of the 26th instant, reports a skirmish with the enemy at Mansourkoi.—The loss sustained by the Russians in the battle at Duknik, on the 24th instant, was 2,500 men.—The Grand Duke Nicholas, on the 25th instant, inspected the positions taken up by General Gourko at Duknik.—It is reported that the Russian advanced guard has arrived near Silistria.

29th: The St. Petersburg papers state that negotiations for the capitulation of Kars have commenced, and that on the 25th instant an emissary from the garrison came into the Russian camp for the purpose of opening up the negotiations.—A Turkish official despatch confirms the intelligence that Ismail Pacha has effected a junction with Ghazi Ahmed Mukhtar, and further states that they occupy a strong position at Koprikoi, where they await the advance of the Russians.—Lord Derby replying to a memorial from the merchants engaged in trade with China said, that for the present he must decline to publish the portion of Sir Thomas Wade's report relating to trade with China, and which was omitted from the Blue book lately issued, as the Government of India still has the matter under consideration.—The Hon'ble E. P. Thesiger has been appointed a Lord Justice of the Court of Appeal in the place of the Right Hon'ble Sir R. P. Amphlett, who has resigned.

Paris, 29th: The French Ministry have tendered their resignation in order to leave Marshal MacMahon free to act.—Latest advices from the seat of war in Bulgaria state that the Russians have captured Tolish on the road to Orchanie, and that the capture included seven companies of Turkish Infantry, one Pasha, several officers, and three guns.—The Russians have appeared at Statitza, which is situated behind Orchanie.—Ghazi Ahmed Mukhtar telegraphs under date of the 27th instant, that the Russians are encamped at Azap, three hours' distance from where he is entrenched.

London, 31st: Suleiman Pasha has returned to Rasgrad.—The garrison of Kars have rejected the terms of capitulation offered them by the Russians, who are now bombarding the place.—Miss Alice Rhodes has received a free pardon, but Lewis Staunton and Mr. and Mrs. Patrick Staunton have been sentenced to penal servitude for life for the murder of Mrs. Harriet Staunton at Penge.—A memorial signed by a number of influential persons has been presented to Lord Derby, urging him to ratify the Chefoo Convention.—Lieutenant-General Thomas Maitland Wilson, Colonel of the 63rd Regiment (West Suffolk), has been appointed Colonel of the 96th Regiment, and Lieutenant-General R. Waddy has been appointed Colonel of the 63rd Regiment.

Paris, 31st: At the Cabinet Council held yesterday, it was resolved that no Ministerial modification should take place before the opening of the Chamber of Deputies.—The *Republique Francaise* states, that unless the crisis be speedily terminated, a civil war is inevitable.

Berlin, 31st: In to-day's sitting of the German Parliament, the President, replying to a question, said that the law prohibiting the export of horses from Germany had been somewhat relaxed, but that it could not be altogether repealed whilst the mobilisation of the German army was regarded as a possible contingency.

London, Nov. 1st: The Hon'ble Mr. Welch, of Pensylvania State, has been appointed United States' Minister at the Court of Saint James, in succession to Mr. Edward Pierrepont, who has been recalled.—Colonel William Dawkins, late of the Coldstream Guards, has been dismissed the service.—Latest accounts from Montenegro state that the Montenegrins occupy the heights around Podgoritza, which place they are menacing.—A party of Roumanians, on a reconnoitring expedition, have expelled the Turks from their redoubt near Rahowa, to the north-west of Plevna.—Despatches from the Seat of War in Armenia state that the Turks have evacuated Hassankale (near Erzeroum), and that whilst doing so their rearguard was surrounded by the Russians under cover of the darkness and two battalions taken prisoners. The Russian loss in the engagement is described as but trifling.—Ghazi Ahmed Mukhtar is strongly entrenched at Devebuyun, to the east of Erzeroum.

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 29th:

Dr J H Thornton, Capt Turnbull, a lady, and Mr J Whitmore.

Per Str. *Arabia*, November 1st:

For Marseilles.—Mr De Bodigne,

For Genoa.—Mrs Curtis and infant, Miss Money, Mr G P Money, C S. Surgeon Major A M Garden, Mrs Garden, Mr A M Markham, Lt-Col H Mackenzie, Mrs Mackenzie, Mr F H Fisher, Mrs Fisher, Captain Prince, and one friend.

For Messina.—Captain Delliberto.

For Naples.—Mr Cortesi Biagi.

For Port Said.—Miss Jones.

PASSENGERS ARRIVED.

Per Str. *Castalia*, 29th, from Liverpool:

Sir Benj. Broomhead, lady and child, Colonel and Mrs Worsley, Lieutenant-Colonel and Mrs Webster and child, Miss Webster, Major and Mrs Farrington, Major Skinner, Major and Mrs L Smith Captain and Mrs R O Vivyan and child Captain and Mrs B A Combe, Mr and Mrs J P Osmaston and child, Mrs H Whiteway and child, Mrs St. Geo. Hamilton and child, Miss Gilbert, Mrs Ridgeway, Miss Smith, Miss Power, two Misses Osborn, Rev Mr J Lillis, Mr J B Short, Mr D Maclean, Dr W A Keeper, Mr John Bellwood, Mr J Brown, Mr J F R Carnac, Mr Paul Le Mesurier, Mr H R East, Mr W H Parker, Mr C Stone, Captain J Hotham, and Mr A Gilbert.

Per P. and O. Str. *Surat*, Nov. 1st:

From Southampton.—Mr Ogborne, Dr and Mrs Hooper, Lieut-Col Hawkes, Mr and Miss Warden, Col and Miss Rawlins, Major and Mrs Farrer, Miss Bracken, Mr and Mrs Coomber, Capt and Mrs Tomkins and infant Major Hogg, Mr Warden, Dy Surg Genl Mrs and Miss Thorpe, Mr Matheson, Mr and Mrs Vidal Mr Middleton, Mr Hammond, Mr and Mrs Chadwick, Mr Lake, Lieut Graves, Mr Petty, Mr Sandes, Mr Sutton, Mrs Ward, Mr Andrews, Mr and Mrs Merrick, Mr and Mrs Shaw, child and infant, Mr Reid, Mrs Dean, Capt Smith and servant.

From Venice.—Capt and Mrs Marshall and child, Mr Mrs and Miss Oldfield, Miss Martin and infant, Miss McLaren, Mr and Mrs Ramsay, Mr King, Mr Hubner, Mr Schumacher, Mr and Mrs Keel, Mr Meili, Mr Beeck, Mr J Wilson, Mrs Watson, Mr and Mrs Smith, Mr and Mrs Vernar, Mr McDonald Capt and Mrs McGhee, Mr Heuderson, Mr J I P Thomas, Mr Marquardt Mr and Mrs Grey, Mr Griffiths, Mr and Mrs Pigot.

From Brindisi.—Duke of Magliano, Marquis Pizzardi, Don G Grazioli, Mr and Mrs Murray Lieut Col Parsons, Mr Casserat Mr P Baream, Mr W G Pedder, Mr and Mrs Reid, Miss Reid, Lieut-Col Simoud, Mr Widdington Mr Sharkey, Mr and Mrs O'Keefe, Capt Jenner, Mr Oliver, Mr P Johnstone, Mr J Wilson, Mr and Miss Easton and Mr Lodi.

From Venice.—Miss Metcalfe and sister, Mrs Morris, two children and infant, and Miss Clements.

From Suez.—Mr Scharanza and Mr Glazbrook.

From Aden.—H E Lieut General Sir Charles Staveley K C B. and Capt Stevens, A D C.

Domestic Occurrences.

MARRIAGES.

BLOOMFIELD—FORLONG—October 17th, at Nagpur, Major A Bloomfield, Bengal Staff Corps, to Amy Crauford, daughter of Gordon Forlong, Esq.

SEABROOK—COPE—October 23rd, at Kurrachee, by the Rev W Clark, Alfred William Seabrook, First Class Engineer, H M's Indian Marine, to Ann Helena Sophia, daughter of Mr. William Cope, Manora.

WOODBURN—YOUNG—October 25th, by the Rev. D. Macpherson, Archibald Francis Woodburn, Bombay Civil Service, to Catherine, third daughter of Colonel Denholm Young, Green Lodge, Ayr, formerly of the Madras Army.

ROBERTS—THOMPSON—October 27th at Baroda, by the Rev P. H LeFeuvre, B A, H. P. Roberts, Esq., M. D., Surgeon 9th. Regt. N I., to Ellen Rosalinda, daughter of Colonel C Thompson, Commandant 9th Regt. N. I.

NAILER—WOOD—October 29th, by the Rev. D. Macpherson, Captain J. F. Nailer, of the B I S N. Co's Service, to Lydia Mary, eldest daughter of Thomas Wood, H. M.'s Mint, Bombay.

GOLDSMID—HARRISON—October 31st, at St Thomas's Cathedral, Bombay, Frederic Lestock, son of the late H. E. Goldsmid, Esq., H. E I C S., to Emma Blanche, youngst daughter of S. J. Harrison, Esq., of Bombay.

DEATHS.

INNES—October 21th, at Mazagon, Bombay. Emma, the beloved wife of Mr. J. Innes, G. I. P. Railway, aged 33 years.

CAMPBELL—October 28th, at Bombay, Emma Eliza Campbell, daughter of J. R. Campbell, G I P. Railway. Boree Bunder, Bombay, aged 14 years and 6 months.

BRAND—October 31st, at the Ridge, Malabar Hill, Frances Irene Pyne daughter of Mr and Mrs. W. Brand, Bengal D. P. W. aged 19 months.

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